Purpose of Ramadan

Adopting Positive Characteristics
Leads to Peace of Mind

Purpose of Ramadan

ShaykhPod Books

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the Purpose of the Holy Month of Ramadan. This discussion is based on Chapter 2 Al Baqarah, Verses 183-185 of the Holy Quran:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] - it is better for him. But to fast is best for you, if you only knew. The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to magnify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Purpose of Ramadan

Chapter 2 – Al Baqarah, Verses 183-185

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١٨٤

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] - it is better for him. But to fast is best for you, if you only knew.

The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you

ease and does not intend for you hardship and [wants] for you to complete the period and to magnify Allah for that [to] which He has guided you; and perhaps you will be grateful."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Chapter 2 Al Baqarah, verse 183:

"*O you who have believed, decreed upon you is fasting…"*

Fasting is a very unique righteous deed as it is hidden from the sight of others and occurs throughout the day, unlike other hidden actions. A person must therefore strive to keep their fasting a secret to the best of their ability and avoid spoiling their reward by informing others unless they are forced to. This is arguably the reason why Allah, the Exalted, states in a divine Hadith found in Sunan An Nasai, number 2219, that fasting is especially for Him therefore, He will reward it directly. This direct reward good mean that He is the reward of the fasting person, meaning, the person who fasts regularly will be granted the opportunity of observing Allah, the Exalted, in the hereafter, which is a reward which has no equal or limit in its greatness.

Fasting places a lock on every aspect of a person and therefore the one who fasts correctly will avoid all types of verbal and physical sins and vain things. A muslim must therefore strive to apply extra control over their intention, speech and actions when they are fasting, as the one who persists on sins, such as lying, when they are fasting has been warned in a Hadith found in Jami At Tirmidhi, number 707, of destroying their fast so that it becomes insignificant to Allah, the Exalted. In fact, another Hadith

found in Sunan Ibn Majah, number 1690, warns that some people achieve nothing from the fasting except hunger and thirst.

One of the purposes of fasting is that the cautious attitude a person adopts while fasting is carried over to the days when they are not fasting, so that they avoid sins and vain things and instead remain steadfast on the sincere obedience of Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the righteousness indicated in the main verses under discussion. Chapter 2 Al Baqarah, verse 183:

“*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”*

In addition, fasting reduces one's evil desires. It prevents pride and the encouragement of sins through hunger, thirst and the greater effort in avoiding sins a fasting person commits to. Fasting hinders the appetite of the stomach and carnal desires. These two things often lead to many other sins. The desire for fulfilling these two desires is often greater than the desire for other unlawful things. Therefore, whoever controls them through fasting will find it easier to control the weaker evil desires. This leads to true righteousness.

A muslim must therefore strive to obtain the highest level of fasting and fulfill its purpose so that they control their intention, speech and actions so that they remain firm on the obedience of Allah, the Exalted, and avoid all sins and vain things even when they are not fasting.

Finally, fasting the obligatory fasts is so important and valuable that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 723, that if a person missed a single obligatory fast without a valid reason, they will not be able to make up for it in reward even if they fasted every day for the rest of their life. Therefore, muslims must strive to the best of their ability to fulfil their obligatory fasts correctly and perform voluntary fasts according to their strength and ability.

Chapter 2 Al Baqarah, verse 183:

“*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”*

In addition, this verse is another proof amongst countless found within the Holy Quran that makes it clear that one cannot become righteous until they actualize their faith through performing good deeds, such as fasting. Righteousness is like a plant which has blossomed to produce delicious fruits. Just like a plant cannot blossom without obtaining nourishment, such

as sunlight, neither can the faith of a person blossom so that they obtain righteousness without nourishment in the form of good deeds. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. In fact, the one who only verbally claims faith in Islam and fails to support their claim with physical actions must fear losing their faith. Just like the plant which fails to obtain nourishment eventually dies, so may well their faith if they fail to nourish it with good actions.

In order to minimize the difficulty of this duty, Allah, the Exalted, makes it clear that the previous nations were also commanded to fast. This reminds muslims that they have not been given any difficult or heavy responsibilities which the people before them did not bear. In fact, Allah, the Exalted, has confirmed, in many places of the Holy Quran, that He never burdens any person with anything, such as a responsibility, which they cannot bear. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Bearing this reality in mind will make fulfilling the responsibilities of Islam easier for a muslim, as some of them can contradict the desires of people. A person must behave like a wise patient who accepts and acts on the medical advice of their doctor, knowing it is best for them and knowing they can handle the treatment plan given to them, despite the fact they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve peace of mind and body through accepting and acting

on the medical advice of their doctor so will the person who accepts and fulfills the responsibilities entrusted to them by Allah, the Exalted.

Allah, the Exalted, further minimizes the difficulty attached to fasting by reminding people that it is only for a few days in the year. Chapter 2 Al Baqarah, verse 184:

"*[Fasting for] a limited number of days…"*

As per usual, Allah, the Exalted, grants concessions for those unable to fulfil this obligatory duty, as He does for all other duties, as Islam is a religion and way of life which is tailor made for the nature of humans and therefore respects their limitations and weaknesses. Chapter 2 Al Baqarah, verse 184:

"…*So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]…"*

In every circumstance, Islam encourages people to aid the needy. In some cases, helping them is obligatory, in others it is a penalty or a ransom and

in other circumstances it is a voluntary good deed which is highly rewarded. This highlights the importance of helping others, especially the needy. Islam does not preach a selfish way of life whereby one only cares about themself and their family, as even animals behave in this manner. Instead, Islam invites people to rise above this and aid all others, according to their means, which includes financial, physical and emotional support of others. The truth is that if each muslim truly acted on this fundamental principle of Islam then they would be no needy person left on this Earth. This important principle has been indicated in the next part of verse 184. Chapter 2 Al Baqarah, verse 184:

"…*And whoever volunteers good [i.e., excess] - it is better for him…"*

Allah, the Exalted, reminds people of the simple fact that aiding others is in reality aiding oneself, as it leads them to obtaining peace of mind and success in both worlds. Chapter 17 Al Isra, verse 7:

"[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."…"

For example, as long as one is busy helping others for the sake of Allah, the Exalted, Allah, the Exalted, will continue to support them in all their affairs. This has been advised in a Hadith found in Sahih Muslim, number 6853. The one who has the support of Allah, the Exalted, will obtain peace

of mind in both worlds. Understanding this reality will also prevent one from behaving as if they are doing Allah, the Exalted, or the needy a favour when they aid them, as this leads to the destruction of their reward through pride. Therefore, a person must strive to aid others according to their means, for their own sake.

Chapter 2 Al Baqarah, verse 184:

"…*And whoever volunteers good [i.e., excess] - it is better for him…"*

This also highlights the important Islamic principle of what a person gives is what they shall receive from Allah, the Exalted. Meaning, a person is rewarded according to their efforts. If they put in minimal effort in pleasing Allah, the Exalted, such as only performing the basic obligatory duties, which takes less than an hour of a day to perform, then they will receive reward and blessings in both worlds accordingly. It is strange how muslims desire the highest level of blessings and reward in both worlds yet at best only put in the minimal effort into pleasing Allah, the Exalted. Therefore, one must reflect on their efforts in pleasing Allah, the Exalted, which involves using the blessings they have been granted according to Islamic teachings, and increase their efforts if they desire a greater level of reward and blessings, which in turn increases their peace of mind in both worlds. Chapter 5 Al Ma'idah, verses 15-16:

“…There has come to you from Allāh a light and a clear Book. By which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.”

After granting concessions, Allah, the Exalted, often calls people towards the higher level by pushing themselves in the sincere obedience of Allah, the Exalted. Chapter 2 Al Baqarah, verse 184:

“…*So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] - it is better for him. But to fast is best for you, if you only knew.”*

One must reflect on the countless cases where they pushed themselves to their limits for the sake of worldly gain, such as in sports, and apply this same attitude when obeying Allah, the Exalted. Everyone knows their potential and limits and must therefore work accordingly. Chapter 17 Al Isra, verse 84:

“Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way.""

Chapter 2 Al Baqarah, verse 184:

“*…if you only knew.”*

This statement is often repeated in different places of the Holy Quran and indicates the importance of striving to gain and act on Islamic knowledge so that one understands the difference between the right and wrong course of action. This therefore invites people to rise above blindly imitating others and to instead act based on evidence and knowledge so that one understands the value of the deeds they perform. The one who understands the value of deeds, good and bad, is more likely to avoid sins and is more likely to perform good deeds. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 796, that if people knew the reward for attending the early morning and the late evening obligatory prayers at a Mosque with congregation, they would come to them even if they had to crawl all the way. The one who knew and believed in this Hadith with certainty would strive to attend these obligatory prayers at a Mosque, even if it causes some difficulty to them.

Allah, the Exalted, then mentions the special nature of the month of Ramadan, the month of fasting. Chapter 2 Al Baqarah, verse 185:

“*The month of Ramadan [is that] in which was revealed the Quran…”*

The Holy Quran was sent down from the Preserved Tablet on the Night of Power, all at once. Chapter 97 Al Qadr, verse 1:

“Indeed, We sent it [i.e., the Quran] down during the Night of Power.”

It was then placed in the House of Might in the lowest Heaven. Then it was brought down to the Holy Prophet Muhammad, peace and blessings be upon him, by the Angel Jibraeel, peace be upon him, piece by piece, over 23 years. This has been mentioned in Tafsir Al Qurtubi, Volume 1, Page 472.

Allah, the Exalted, then mentions some blessed qualities of the Holy Quran. Chapter 2 Al Baqarah, verse 185:

“The month of Ramaḍān [is that] in which was revealed the Qur’ān, a guidance for the people…”

This could mean that the Holy Quran guides people to peace of mind and success in both worlds, as long as they use the blessings they have been granted according to its teachings. But, unlike other religions and ways of life, the Holy Quran does not invite people to blindly follow it without proof and evidence of its authenticity. Instead, at every stage, whenever the Holy Quran invites people to adopt a certain good characteristic or abandon a certain negative characteristic or to adopt a certain code of conduct, it provides clear evidence and proof demonstrating how its advice leads to success for individuals and society in both worlds. Chapter 2 Al Baqarah, verse 185:

“The month of Ramaḍān [is that] in which was revealed the Qur’ān, a guidance for the people and clear proofs of guidance…”

It does not only guide people to peace of mind and success in both worlds but also provides clear evidence which supports its view and teachings. This is something which is unparalleled, as all other religions and ways of life demand its followers to simply trust what they advocate to be the truth, instead of reflecting on clear evidence and deducing for themselves that what they are being invited to is the truth. Chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." …”

And chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Muslims must therefore strive to follow the teachings of Islam based on the clear evidence found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they obtain certainty of faith, instead of blindly following them based on the commands and advice of other people. Certainty of faith will ensure they remain steadfast on the teachings of Islam under every circumstance, whether times of ease or difficulty, which in turn leads to peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who possesses weak faith rooted in blindly imitating others, is less likely to remain firm on the obedience of Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings, under every circumstance, such as times of difficulties. Deviating from the obedience of

Allah, the Exalted, only ever leads to trouble, stress and difficulties in both worlds, even if one experiences moments of fun and entertainment as they cannot escape the control and power of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 2 Al Baqarah, verse 185:

“*The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion…”*

The Holy Quran is a criterion as it differentiates between good and bad, useful things from useless things and obtaining peace of mind from a life full of stress. No matter how advanced a society becomes, no matter how much knowledge they gain in different topics, such as the mental and physical state of humans, they will never be able to create a code of conduct which is completely suited for the nature of humans and which caters for all conditions, states and scenarios people as individuals or as a society can face during their lives on Earth. Achieving this is simply impossible, as people are still discovering new things about specific elements of a human being, such as the purpose behind different parts of the human brain, let alone obtaining enough knowledge to create a perfect code of conduct which leads to peace of mind and justice within society. The only One who can achieve this is Allah, the Exalted, as He created all things and as His knowledge is infinite and encompasses the past, present and future. Therefore, He alone is in the right possession to grant people a code of conduct, a criterion which clearly differentiates between good and bad, useful things from useless things and obtaining peace of mind from a life full of stress. History clearly proves that when this criterion was correctly applied within the lives of people it lead to peace of mind, justice and peace spreading within the society. Therefore, people must accept the criterion granted to them knowing it is best for them, even if some of its aspects contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor, knowing it is best for them despite the fact they are prescribed bitter medicines and a strict diet plan.

Chapter 2 Al Baqarah, verse 185:

"*The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion…"*

The expressions in the Holy Quran are unparalleled and its meanings are explained in a straight forward way. Its words and verses are extremely eloquent and no other book can surpass it. The Holy Quran mentions the history of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil. Those which affect an individual and those which affect the entire society, so that justice, security and peace spreads throughout every home and community. The Holy Quran avoids exaggerations, lies or any falsehood, unlike poetry, stories and fables. All the verses are beneficial and can be applied practically to one's life. Even when the same story is repeated in the Holy Quran, different important lessons are highlighted. Unlike all other books, the Holy Quran does not bore a person when it is repeatedly studied. The Holy Quran provides promises and warnings and supports them with undeniable and clear proofs. When the Holy Quran discusses something which can seem abstract, such as adopting patience, it always provides a simple and practical way of implementing it into one's life. It encourages people to fulfil the purpose of their creation, which involves sincerely obeying Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, thereby ensuring they obtain peace of mind and success in both worlds. It makes the straight path obvious and appealing to the one who desires peace of mind and real success in both worlds. The knowledge of the Holy Quran is timeless as it can be applied to every society and age. It is a cure for every emotional, economical and physical difficulty when it is understood and applied correctly. It provides the solution for every problem an individual or an entire society can ever face. One only needs to observe history and how the societies which implemented the teachings of the Holy Quran correctly benefited from its all-encompassing and timeless teachings. Centuries have passed yet not a single letter has

been changed in the Holy Quran, as Allah, the Exalted, promised to preserve it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, discussed the root problems found within a community and detailed the practical remedy for all of them. By correcting root problems, the countless branch problems which stem from them would automatically be corrected. This is how the Holy Quran addressed all the things a person and society need to succeed in both worlds. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the greatest timeless miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. But only those who seek and act on the truth will benefit from it whereas those who seek their desires and cherry pick from it will only encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Allah, the Exalted, then urges fulfilling the important obligatory duty of fasting during the month of Ramadan but includes a concession for those unable to do it. Chapter 2 Al Baqarah, verse 185:

“…*So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days…”*

The commands, prohibitions, concessions and advice within Islam all intend to guide people to peace of mind in both worlds. They have not been given in order to make things difficult on people. Chapter 2 Al Baqarah, verse 185:

“…Allah intends for you ease and does not intend for you hardship…”

Even though one could wrongfully claim that if Allah, the Exalted, desired ease for people, He could have simply allowed them to do whatever they desired. But this would not lead to ease for people, as they lack the knowledge and foresight to determine what is good for them. They are countless examples within each person’s life where they desired something

only to realize it was bad for them and when they disliked something only to realize it was good for them. The truth is that all people are like infants who desire the wrong thing at the wrong time, such as ice cream when they have a cold. Just like a good parent protects their child by denying them what they desire, Allah, the Exalted, alone knows what is best for each person and guides them to it, all they have to do is simply obey Him. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Another example is of a medical doctor who prescribes bitter medicines and a strict diet plan. It outwardly seems they desire difficulty for their patient but anyone with common sense will understand that they actually desire peace of mind and body for their patient, as the bitter medicines and the strict diet plan they prescribe will lead to this, if their patient accepts and acts on their advice. One only needs to observe the rich and famous who lead a life according to their desires, which causes them to misuse the blessings they have been granted and how this only leads to mental health issues, such as stress, depression and suicidal tendencies, in order to understand that peace of mind does not lie in living a life based on one's desires. As Allah, the Exalted, alone knows the human mind and body and as His knowledge encompasses all things, including the past, present and future, He alone knows what is best for each person. Chapter 42 Ash Shuraa, verse 27:

“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”

In addition, as Allah, the Exalted, alone controls the universe and especially, the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind and who does not. Therefore, the one who disobeys Allah, the Exalted, by misusing the blessings they have been granted will only obtain misery, trouble and stress in both worlds.

Furthermore, the only things that have been prohibited by Allah, the Exalted, are those things where the harm they cause outweighs the benefit one can derive from them. In each case, they are many scientific and logical reasons behind the prohibitions of Allah, the Exalted, such as the prohibition of alcohol.

Therefore, His commands, prohibitions, concessions and advice is what is best for each person as this alone leads to peace of mind and body in both worlds, even if this is not obvious to people due to their ignorance and short sightedness. Chapter 7 Al A’raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who

enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them…"

Chapter 2 Al Baqarah, verse 185:

"…*So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period…"*

In this particular case, Allah, the Exalted, intends ease through fasting, as fasting is the spiritual and physical training muslims need in order to adopt piety, which ensures they use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This in turn leads to peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 183:

"*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."*

As discussed earlier in detail, fasting allows one to increase their control over their intention, speech and actions so that they become more established and firm on the obedience of Allah, the Exalted. Therefore, muslims go through some difficulty during their spiritual and physical training when they fast in order to gain numerous benefits, such as peace of mind and body. This is similar to an athlete who goes through countless hours of difficult exercises and a strict diet plan so that they can achieve success in their sport or similar to a student who experiences some difficulty when they spend time revising and taking exams in order to obtain a good job, which allows them to take care of their financial needs for the rest of their life.

In addition, fasting, which allows one to increase their control over their intention, speech and actions so that they remain firmer on the obedience of Allah, the Exalted, is a means by which one shows gratitude to Allah, the Exalted, as every good thing they possess has been created and granted by none other than Him and as He alone guides them to peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 185:

"…*and to magnify Allah for that [to] which He has guided you; and perhaps you will be grateful."*

Fasting aids one in showing gratitude through their intention, by ensuring one only acts in order to please Allah, the Exalted. A positive sign of this attitude is that they will not expect nor hope for any compensation or gratitude from people. It is important to note that the one who acts for the sake of people will not gain reward from Allah, the Exalted. This has been

warned in a Hadith found in Jami At Tirmidhi, number 3154. Fasting aids one in showing gratitude through their speech, as it encourages them to either speak what is good or remain silent. And fasting aids one in showing gratitude through their actions as it encourages them to use the blessings they have been granted, such as their time and wealth, in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Encompassing all aspects of gratitude leads to an increase in blessings, forgiveness, mercy and peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But whereas the one who fails to show gratitude and instead misuses the blessings they have been granted will find that the very blessings they possess, such as fame and wealth, will become a source of stress, misery and trouble for them in both worlds, even if they experience moments of fun

and entertainment, as Allah, the Exalted, alone controls their spiritual heart, the abode of peace of mind. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

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